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2017

FOREIGN MISSIONS.

DUTY OF

Faith and Enlargement

IN THIS WORK.

A SERMON

PREACHED DECEMBER 7, 1873, IN THE JOHN STREET
CONGREGATIONAL CHURCH, LOWELL, MASS.

By EDEN B. FOSTER, D. D.,

PASTOR OF THE CHURCH.

LOWELL, MASS.:

STONE, HUSE & CO., BOOK AND JOB PRINTERS, No. 21 CENTRAL STREET.

1874.

With Regards of the Author.

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REQUEST.

REV. EDEN B. FOSTER, D.D., PASTOR JOHN STREET CONGREGATIONAL
CHURCH, LOWELL, MASS.:

Dear Sir,—Believing that your recent sermon upon Missions is too valuable a document, both to the cause of Missions and the general public, to have its influence confined to your own congregation, the undersigned would respectfully solicit a copy for publication.

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Daniel Holt,
James Gilson,
George M. Elliott.

SERMON.

TEXT.—Isaiah lxii: 1, 2. “For Zion’s sake I will not hold my peace; and for Jerusalem’s sake I will not rest till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory.”

WE have no cause for discouragement in the missionary work. We are very apt to estimate the energy of truth and the power of God by human methods, and therefore to doubt. We attempt to measure the might of Jehovah by the finite boundaries of human agencies and mortal thought. We think that God cannot see through the darkness because our sight fails. We think that God cannot conquer difficulties because our strength is inadequate. We fear that the enmity and the ingenuity and the numbers of God’s foes will baffle the divine plans, forgetting that the gospel, though defenceless and alone, has often triumphed against all the resources of earth and hell. The power of God is not to be reduced within the formulas of our arithmetic, or expressed by any known or unknown quantities of our mathematics. It is competent for our science to weigh the earth and measure the stars. We can compute the exact and reciprocal influence between one planet and another. We can calculate the power of the waterfall which drives our machinery. We can estimate the force of the moon’s attraction when she lifts the heaving tides. We can measure the subtle energy of gravitation, and divide it off into pounds and

ounces avoirdupois. We can circumscribe the expansive force of steam within bolts and bars and make it labor for our behoof. We can chain the still more latent, expansive, explosive agency of electricity, and make the lightning walk in appointed courses, and go at our bidding, and come at our call. We can yoke the wind to our ships, and sailing into the face of the storm, make even adverse gales convey us to our destined harbor. We can compute, regulate, control the elements of earth and of air. But we cannot measure the moral power of God. Here our methods of calculation are inappropriate; reason is incompetent, and figures fail. Our only true method of judging of this power is, by the declarations of God himself, and by the lights of history. The promises of the Divine Revelation are explicit, and we have some criteria for estimating the resistless might of God's truth and the conquering energy of His Spirit, when we remember what revolutions in society and what transformations of character have been wrought by these instrumentalities. I propose in this discourse to consider some reasons for an increase of faith and for an enlargement of work in the foreign missionary cause.

I. EVIDENCES FOR FAITH.

1. As an evidence for faith we may look at the universal law, that the natural and the supernatural are to work together and in harmony, in order to produce important spiritual results. All church operations, and missionary labors especially, have a wide domain of action and sacrifice, where you must walk by faith. You put your money into the bank of trust. You put your fatigues, your self-denials and your prayers into the bank of faith. You expect that God, by the power of truth and by the power of the Holy Ghost, will bring in results beyond the natural agency of

human means. You use means, and God requires you to use them prudently, and with careful study of the relations of cause and effect. You are not to overlook nor to undervalue the probable and natural consequences of your action. You have so much cash invested. You have so many men and women working in the missionary field. You have so many printing presses and so many schools. You have a certain amount of scholarship, and mental power, and executive ability in your missionaries. You have a home board, with its corporate members, sagacious and wise; with its secretaries, unwearied in labor; with its prudential committee and other officers, deeply interested in their work, and working with an intelligent and manly efficiency. You have a united body of churches standing behind the board, pledged by every honorable guarantee to their help. You know where ships and railroads and telegraph wires and ten thousand other inventions will help you. You know where the powerful governments of the world will back you. You know where books, and laws, and civilization, and the silent force of genius will come in as your auxiliaries. All these are instrumentalities which in large degree you can measure. They lie within the reach of your arm, within the control of your will. Use them. Use them patiently, courageously, wisely, and to the end. But there is a power above and beyond, which you cannot measure. There is a field for faith, higher and wider than the field for human discernment, higher and wider than the field of natural laws. There is an omnipotence of God involved in this missionary work. There is a forgiveness of sins, there is a transformation of moral character, there is a breaking of the chains of depravity, and this is the work of God. There is a mighty and mysterious action and influence moving upon human wills, above the energy of argument, or pathos, or poetry, or eloquence. There are strong and crashing blows upon

the fortifications of custom, idolatry, infidelity ; it is the interposition of a supernatural force. Whole nations are to be lifted up out of sensuality and bondage. Whole empires are to be revolutionized out of the tyranny of passion, out of the gulf of degradation, out of the chains which satan has woven and welded around them for thousands of years. It is a divine accomplishment. Betake thee, O Christian, to prayer. Invoke the aid of the Holy Spirit. Be not confident in your own right arm. Be not elated with vain reliances and self-hopes. Be assured, God will help you if you believe. If your desires are kindled and are on fire with the love of Christ, if your waking hours and your sleeping dreams are thrilled with yearnings and with plannings for the millennial glory, God will give you the souls of the heathen.

There are some laws here, in this pure and blessed work of philanthropy, which do not work in manufactures, and chemistry, and optics. They do not conflict with them, still they are above the laws of light, and of heat, and of the atmosphere. They are imponderable and invisible forces. They cannot be brought into the Massachusetts or Boott Corporation, and made to work within the circumference of a wheel and under a belt of leather. They cannot be manipulated and weighed, as you will dissolve a rock in the crucible, or weigh a pound of sugar in the store. Their action is spiritual. Their tests are in the souls of men. Their results run through centuries and through nations ; they are in the deep affections of the heart ; they are in the overthrow of hoary superstitions ; they are in the songs of the glorified. We think we have some evidences of the grandeur of this spiritual work, quite as conclusive as the setting up of a prayer-gauge in the hospital. We have the proof in the wonders of the apostolic age ; in the Reformation of the fifteenth century ; in the lifting up of England out

of Druid superstitions ; in the triumph of Puritanism and Freedom in America ; in Whitefieldian and Edwardian revivals ; in the rapid and conquering advance of Christian thought over the wide globe. We have these evidences, clear as the light of day, in the specific work of Missions. There are fifty-six missionary societies, drawn from all the evangelical denominations of Christendom. They employ twenty thousand ordained missionaries. They have eighty thousand native helpers—not simply church members, but those whose piety is of a marked type, who are educated thoroughly for evangelical work, and are dedicated wholly to that work. These fifty-six societies are expending five millions of dollars yearly for the diffusion of God's truth. Every nation of the world is accessible to them,—every tribe of men is influenced by them.

We have these evidences for faith in the constant help and strength which science renders to religion and to the cause of missions. Let the student devote his days and nights to the careful observations of nature and the deep meditations of truth. Let Hugh Miller, the stone-mason, explore among the rocks until the whole science of the old red sandstone and of God's workmanship in building the world dawns upon his mind. No Development theory, no law of Evolution and Natural Selection, no conjectures as to Vestiges of Creation, no arrogant assumptions of Positivism, no system of Fatalism, woven out of winds, and snows, and barren sands, and mountains, and prairies, and running streams, shall ever break the chain of evidence, which the cromarty mason has forged, to show the personal will of God. Let James Watt watch the boiling water and the bubbling steam, experimenting with that marvellous engine—the tea-kettle—until laws of condensation and expansion are clear before him, and a new force has been brought into the world to work for commerce and for manufactures and for the arts of

men, and with a still more stupendous power and a still more undeniable success, to work for Missions and for Christ. It is not simply in the factory, where force is needed to spin, and weave, and polish, and forge ; it is not simply in carrying vast freights of agricultural products and commercial exchanges, that this pliable and giant energy is used ; but it carries the missionary to his distant post, it conveys to barbarism the instruments of civilization, it cheapens and facilitates methods of education, it brings the heathen into association with truth, refinement and moral purity, it diffuses knowledge, freedom and salvation over the earth. Go on, in your deep investigations, O student of science. Go on, in your careful analysis of cause and effect, of phenomena and law, thou keen experimenter in chemistry and geology, and in the nature of heat and light. Go on, with thy telescopic views of sun and planets, with thy parallaxes and thy triangles, O thou explorer among the stars. Go on, thou deep and patient reader of the soul, immersed in metaphysical discoveries, bringing history, and biography, and political changes to unveil the laws of mind, marshalling in their order the inner powers of reason and of will. Go on, thou enthusiast in art, with thy saw and plane, with thy chisel and mallet, with thy pencil and brush, with thy harmony of sweet sounds—all this is for intellectual discipline and social refinement, but far more for Christ, the Leader of sciences and the Saviour of men—far more, far more, for the recovery of apostate nations and the redemption of heathen souls ; far more, far more for the joy of death-beds and the final jubilee of Heaven. Natural philosophy may invent the mariner's compass, but it shall guide the path of the missionary to the end of the earth. Natural philosophy may bless the Yankee with ploughs, and reapers, and sewing machines ; but it shall bless the wild Indian also, the rude Hottentot, the

tawny Arab, the ferocious Kaffir with the implements of industry and the arts of peace. The child of labor, in his unpretentious handicraft, may toil over rushes and rags and ropes and straw. You may think him low in his occupation, narrow in his thought; but that industry shall be changed into books, shall be enlarged into libraries, shall feed the knowledge of the world, shall awaken and illuminate the dormant faculties of ten thousand thousand pagan souls. Thus Christ sits at the helm and guides the world—its physical forces, as well as its spiritual; its sciences, as well as its prayers. All laws of matter, occult energies that are hiding out of sight, strange discoveries and grand activities of human genius are obedient to His will. He is bringing in reforms. Light is streaming from a thousand fountains. Peace and purity are dwelling among a thousand tribes. Songs of thanksgiving are heard from millions of tongues. Fetters of despotism, and fetters of inward depravity, are breaking on a thousand shores. We may cherish gladness and exercise faith, for Christ, the Divine physician, is walking abroad, and with his supernatural touch is removing the leprosy of sin and the paralysis of death. The world is the hospital. Every mission station is a ward. Unnumbered souls are the patients, for whom we pray. The emancipation of earth from spiritual darkness and the praises of Heaven shall be the evidence that God hears prayer.

2. As an evidence for faith, we may notice some points in our own early history. The colonization of this country was a missionary work, and in it God has manifested the interpositions of his power. God planted here a beautiful vine. He cast out the heathen that he might plant it. He gave it the region of temperate airs, of various scenery, of fertile soil, of abundant fruits. He gave it mines of gold for exchanges, and stratified coal for fuel, and mountains for sublimity, and rivers for manufactures, and hills for the

development of health, and prairies for a larger industry, and ocean coasts for commerce. He caused it to take deep root, and to send out its branches from the lakes to the gulf, and from the Atlantic to the Pacific. He saved us from the plots of Romanism through Spanish devices on the South, and French aggression on the North. He saved us from the domination of monarchy, under English rule, and made us a Republic. He saved us from the anarchy of broken provinces, in the early history of our constitution, and in the latter history of the rebellion. He has made our history one of liberty and of law conjoined, in such proportions as a thoughtful and self-controlled people might desire. He has given to our people the inventive mind, the persevering will, the adventurous spirit, which enable them to use their advantages; to strike out new methods of enterprise; to subdue the wilderness; to subjugate the rivers and the winds and heat and electricity; to tunnel the mountains; to disembowel the hills and bring the precious metals out of their depths; to weave a network of travel and thought over the land and through the air; to explore the frigid zone for fisheries and the tropic zone for spices; to bring out the riches of all arable fields; to send out our colonies, like the tents of the Arabs, in every direction, with this great difference,—that our migratory tents are not transient, but are soon changed into permanent and beautiful dwellings, into prosperous and gorgeous cities.

God has given us blessings greater than these. Our material advancement is marvellous, but is less than our intellectual and spiritual. God sifted three kingdoms that He might plant here the choicest wheat. The best representatives of English non-conformity, of Huguenot consecration, of Lutheran courage found here their home. Puritanism (a word never to be spoken except with reverence and admiring love) exalted our institutions. The Bible was

the rock on which our foundations were laid. The right of private judgment; independent thinking; plain living; diligent toil; the subjugation of sensuality; faith in a crucified Redeemer; sympathy with human life; reverence for man's high powers; hope of progress; hope of Heaven—these have been our characteristics. We have maintained a system of free education and the power of a free press. Youth have had their high aspirations for knowledge gratified; thought has had its largest expansion; enterprise, industry, self-denial, their surest reward. We have had churches, and pulpits, and Sabbath schools, and prayer meetings, and organizations for benevolence, by which the religious mind was awakened, by which the unbelieving mind was converted. We have kept holy the Sabbath day, thus casting off, once in seven days, the dust of earthliness, and pluming our wings for a spiritual flight through all the week. We have had the power of the Holy Ghost, giving efficacy to Christian doctrine; making the word of God like a hammer and a sword; making the mercy of Christ like a healing balm on deadly wounds; leading sinners away from darkness to light by a succession of gentle conversions, or by a sudden and powerful revival, causing them to flock as doves to the windows of Christ's ark, there to find peace from the terrible storm which rages in a rebel world. God hath done great things for us, whereof we are glad. In this course of events there is nothing fortuitous. It is the far-reaching design of an infinite Wisdom and of a beneficent Providence. It is giving to us the privilege of leading the van in Christ's battle against sin and unbelief. We may stand in the front of the future progress. We may lift our brow to Heaven, and behold the first unbounded splendors of the millennial day, and receive the first grand outgrowings of the spiritual shower. All this is the result of faith.

It is somewhat difficult to trace the lineage of Puritan faith and of sturdy American independence. In England it was a mixture of Norman enterprise and Saxon will. The Normans were more adventurous and more credulous; the Saxons more home-bred and more believing. The larger religious devotion, the higher sense of individual responsibility, were not wholly a product of English thought and English faith. Even back of Luther, John Huss and Jerome of Prague had died for Christ. Luther himself and his coadjutors had brought in a mighty reformation. Poland and Bohemia had not been without profound religious inquiry and high religious achievement. The Dutch Republic had fought against the tyranny of Philip II. and of the Inquisition. There had been Lollards of Germany, and Huguenots of France, and Waldenses of the Piedmont Valley, and Covenanters of Scotland, who had calmly borne persecution, and unfalteringly followed their Lord through dangers and through deaths. It was left for the Pilgrim Fathers to give the highest seal and attestation of their devotion, forsaking dearest privileges, encountering sternest terrors, building a new empire in the dreary wilderness, laying its foundations in feebleness yet in faith, carrying up its pillars in toil and tears and prayer. We draw our life from men, who waked learning out of its midnight slumbers; who asserted the rights of the individual conscience; who struck a blow upon civil and hierarchical tyrannies, which broke those terrible links and emancipated a world.

The spirit of Luther came into England. It was in John Knox. It was in the martyrs of Smithfield. Our English literature was early imbued with it. Milton was thoroughly pervaded with this religious leaven, giving depth and sublimity and refinement to his poetry. In civil life Hampden and Vane and Pym and Eliot and Cromwell, and

other reformers, who brought in William, and with him a constitutional government, were all imbued with the Puritan faith. Our fathers, contemporary with some of these, drawing their education and their blood from others of these—themselves able to found colleges and to administer them; to found states and to legislate for them; to found systems and with scientific evidence to defend them—were permitted here to plant our representative institutions, the model of all republics, here to start legal, social and religious reforms which are the glory of the earth.

Let us not doubt that God is carrying on his own cause by his own methods. Let us not doubt that God will give compensation for losses and defeats, will guide his children into courses of wise and efficient labor, and will give the victory to truth. God's ways are sometimes hidden, and his paths are in the sea, but in the end we see the on-rolling of his victorious chariot, as well in the darkness and storm as in the sunshine. A brother of this church was lately narrating his experience in the Christian Commission during the war. At a thronged meeting of colored people, he heard an illiterate negro, in the energy of his faith and the ardor of his love, pouring out his prayer,—“O Lord, come down and help us! O Lord, come down and help us! O Lord, come down through the roof, and I will pay for the shingles.” Now, there was a good deal of method in that delirium, and a good deal of sense in that peculiar imagination. God's ancient method of coming among men, when the sins of the nations were rife, before the plan of mercy was fully unfolded, was often by breaking the roof—it was by lightning and thunder and whirlwind and earthquake. Thus He came to Pharaoh and his host, to Korah and his company, to Sennacherib and his army, to the proud city of Jerusalem, when the measure of its iniquities was full. In modern years he comes more often in the still, small voice

of the Holy Ghost, in the gentle influences of truth and love, in the faithful counsels of the father and the tearful prayers of the mother, in the winning beauty of a holy life, in the sympathizing labors of a godly church, in the presence of Christian institutions and Christian education, a power that is diffused all abroad like the unseen air. God's movements are usually gentle and silent, as the zephyr that moves the leaves of spring, not terrible as the tornado that sweeps over and casts down the forest. Yet, even now, sometimes God comes in judgment; he breaks the roof, but he pays for the shingles. Desolating fires have swept over Portland and over Boston and over Chicago, but additional beauty of architecture and splendor of furnishings and richness of comforts came after the conflagration. Cholera has prevailed in St. Louis and Cincinnati and Philadelphia, but there have followed more careful regard to rules of hygiene, more obedience to laws of virtue, more spiritual culture, more self-control,—the shingles were paid for. God came down through the roof most emphatically in the civil war. The roof was broken. Wailings were heard in every habitation, but the shingles have been paid for. Liberty has had new birth. Justice has been vindicated. Souls, as well as bodies, have been emancipated. The nation has taken an onward step towards the higher education and the purer faith.

Can you doubt that God has the superintendence of the world's affairs? Can you doubt that God reigns in the counsels of men, and in the uprising and downfall of kingdoms? What do you understand by histories, which are now coming to their consummation, and to the clear unfolding of a divine plan? In the time of Luther, there were two little provinces of Germany, the electorates of Brandenburg and of Saxony. They were both feeble in power. Probably thirty kingdoms and governments of Europe surpassed them in extent of population and wealth.

and influence. Certainly France, Spain and Austria were immeasurably superior, and would have laughed to scorn those prophets who should have foretold their own inferiority to those despised rulers. Yet those little provinces were pervaded by Luther's doctrine. Those two electors, almost alone of all princes, gave their hearts to Christ, and their sympathy, their counsels, their military aid to Luther, suffering under the fierceness of persecution. And now what do we see? In direct descent from those two electors of Brandenburg and Saxony, we behold two royal houses, sitting on the two most powerful thrones of the world—England and Prussia. What has the infidel to say to this? Does not God hold the kingdoms and the republics of the earth in his hand? Does He not overturn and overturn and overturn, till He shall come whose right it is to reign? If we defy His authority and rush into unbelief, He is sure to come and break the roof. If we repent and return, receiving Christ, aspiring to a purer life and a larger benevolence, he will pay for the shingles. If we go forward with the work of missions, with a sincere and a scriptural faith, He will give us success.

3. As an evidence for our faith we may consider the strength and the resources of the church adapted to forward this great enterprise. Estimate the missionary strength by the numbers of God's people. There are more than three hundred thousand Congregationalist church members in the land. Reckoning the high-minded and generous-hearted worshippers in our congregations, who are ready to aid this broad and noble philanthropy, there are five hundred thousand, probably six hundred thousand helpers, upon whose counsels and donations you may liberally draw. If you were to reckon the Baptists, twice our number; the Presbyterians, twice our number; the Methodists, three times our number; the Episcopalians, the Dutch Reformed, the Free

Will Baptists, each of them equalling our numbers; you would reach an aggregate of ten or eleven times the power which I have described. It would be represented by six millions of individuals, who are interested in the cause of Christ, and ready to give for the salvation of the heathen.

Estimate the power of the church by the integrity of its agencies. The American Board of Commissioners for Foreign Missions has disbursed during its organization probably twenty-five millions of dollars; and those funds, employed to purchase a thousand different supplies, transmitted to foreign lands, through various and changing instrumentalities, subject to all the accidents of flood and field, to all the shocks and panics of commercial revolutions, under ordinary care, would have been largely diminished by fraud, or by ignorance, or by feebleness, or by heedless trust. Yet every dollar has been accounted for. There has never been the charge or the suspicion of weak or foolish appropriations. There has been no embezzlement, or defalcation; there has been no robbery, or loss; there has been no lack of business discernment and broad commercial knowledge. Such integrity of officers and employes in every land; such confidence felt by all moneyed corporations; such regular and certain transmission of funds through ever-changing channels, handling millions, through sixty years, without the loss of one hundred dollars, is unprecedented. Even Robert Morris and Alexander Hamilton and Jay Cooke and the Rothschilds of England might learn something of financial sagacity and of stainless honor from these men.

We may estimate the power of the church by the extent and the success of worldly enterprises, which God, in His providence, makes tributary to the church. It is simply amazing, and well-nigh overwhelming, to mark the progress of business and industry and wealth in our land. In the

three departments of commerce, manufactures and agriculture, we are making strides of advancement which are the astonishment of the world. We are subjugating new territories more rapidly than in the early colonization. We are bringing in all inventions and all forms of machinery to aid us. Powers of earth and air, powers of fire and water, powers of sunlight and of electricity, powers of metals and powers of ether, more refined than the air,—all are working for us. Our schemes of railroading, of telegraph communication, of marine conveyance, are simply continental, and you might say, measured only by the circumference of the globe and by the bounds of the open sea. Follow the course of a multitude of travellers, who pass over to Europe, and who scatter money, often beyond the power of English noblemen to equal them. Mark the readiness of Ames and Jay Cooke to build Pacific railroads; mark the skill of Astor and Stewart in the handling of real estate; mark the energy of Vanderbilt and Drew in controlling distant passenger routes; mark the ambition of Barnum and the New York Herald in exploring Africa and even the upper regions of the air; mark still more the universal vigor of action, energy of thought, largeness of plan, industrial force, and you will begin to think that there is no vast undertaking to which our people are not equal. And, what is of more consequence, you will begin to think—and the more profound your studies, the more clear will be your convictions—that God is using all these stupendous forces of human intellect, in the changes of the hour and in the vicissitudes of the centuries, for the evangelizing of heathen nations and for the salvation of immortal souls. In view of this progress of material accumulation and comfort, I have only to request you to consider the elegance of your ceiled houses, the expense of your halls, your factories, your warehouses, your depots, your stores; to reflect upon your own ward-

robe, your pictures, your furniture, your equipage, your employment of all that is beautiful in art, and harmonious in music, and then to ask yourselves, how large a proportion of my means may I spend for personal delight, when the heathen are perishing for the bread of life?

Estimate the resources of the church and the evidences for faith by the successes which God has given to the cause. Missions have been in constant progress for sixty years. Judson, Newell, Hall, Nott and Rice were ordained in Salem, February, 1812. Only five hundred dollars were then in the Treasury of the American Board. Twelve hundred more had been pledged for the support of foreign laborers. Eight thousand were absolutely demanded to fit out those five missionaries and carry them to their field. It was raised, but with a severe struggle, and with remarkable examples of liberality from Newburyport, Bradford, Andover, Salem and Beverly, where the missionaries were more particularly known. How instructive the progress! In 1872, five hundred and twenty-five thousand seven hundred and thirty-five dollars were given to the American Board—given by the multiplied donations of the poor, as well as by the generous offerings of the rich; given, not so much out of sympathy with persons, as out of a high philanthropy, a loyalty to truth, a consecration to Christ, a passion for souls. Once or twice there have been revulsions and commercial shocks, which have demanded retrenchment in missionary expenditures. In 1837 five thousand dollars were withheld from the Ceylon Mission. Five thousand children were turned out of schools into the darkness and the horrors of heathenism. The leading seminary for the instruction of youth lost its president. Only one of the old missionaries, Levi Spaulding, the lion-hearted and scholarly veteran (just now deceased), was at that time left; and for a while the entire Ceylon Mission, with its presses, and schools, and revivals; its

growing churches and native preachers ; its christianized public sentiment ; its anxious minds awakened out of sensualism and turned with eager inquiry towards the cross of Christ ; all seemed going to wreck. It was a sight, to the Prudential Committee and the Board, to all missionaries and all Christians, most appalling. It was an experiment, not likely to be repeated, unless the church were willing to acknowledge defeat ; to retire before the victorious onset of Satan ; to withdraw from all philanthropies and to give up the salvation of the world as a lost cause. The missionary work is necessarily aggressive and progressive. A higher style of piety in the Christian world makes it progressive. Revivals and prayers and sermons and individual fidelity make it progressive. Ten thousand dollars sufficed when Hall and Newell and Judson went forth. Six hundred thousand dollars are asked for to-day, six hundred thousand dollars are more easily raised than ten thousand dollars then. It is the liberality of the heart and the fervency of faith that measure the ability. It is not possible, when the American Board have made one of these great conquests, to give it up. Retrenchment, in their great operations, can only be attained by forsaking countries, by breaking up entire missions, by abandoning whole nations and millions of souls to the devices and the plots of Satan. Would you estimate that disaster ? Think of Judson, Boardman, Abbott, forsaking Barmah. Think of Morrison, Milne, Abeel, Bridgman, yielding China to the adversary. Think of the Sandwich Islands or the Micronesian Islands, going back to the pollution and the darkness of their former history. Whenever such retrenchment has seemed to be necessary, the churches at home have rallied ; the spirit of tender benevolence has been kindled and strengthened ; various expenditures, not absolutely indispensable, have been cut off, and sacrifices have been endured by the people

of God ; prayer has been offered ; toil has been renewed ; the spirit of God has been poured out upon the congregations ; business has revived ; generous and godly affections have filled the heart ; and means have been supplied to set in motion again the wheels of God's conquering chariot.

The present condition of the missions of the Board is truly commanding. More than one thousand two hundred laborers are in the field, reckoning missionaries and their wives, physicians, printers, seminary professors, female helpers, lay teachers, native preachers, colporteurs. More than fifty presses are running, in fifty different languages, throwing off their six millions of pages yearly, which, like birds of golden plumage and of celestial song, are flying forth on all the winds of Heaven. There are fifteen seminaries of higher instruction ; twenty boarding schools ; five hundred free schools ; and nineteen thousand children taught in them yearly. Nine missionaries during the last year have died, among them Rev. Dr. Spaulding of Ceylon, the noble, persistent, undaunted pioneer ; a laborer of fifty-four years in that terrible climate and under that most exhausting responsibility ; the wit, whose native humor and pleasantries in college overflowed with spontaneous gushes ; the scholar, whose power of philosophic thought and classic attainment, was hardly surpassed by any graduate of Dartmouth ; the Christian, whose eminent consecration has been illustrated by labors and sufferings and prayers, every year, I might say every day, down to his deep, old age. Ten missionaries have returned home for a season, disabled by ill health. Forty-seven missionary workers have gone forth to those desert fields, there to enlist for Christ against His terrible foes. A new mission has been established in Western Mexico, or rather transferred from the Foreign Christian Union ; and there, under the able guidance of Miss Rankin, thirteen laborers are at work. The Austrian Mission has had its

force augmented by Rev. Mr. Bissell, taken from the pastorate at Winchester, and by other scholars of skilled and disciplined power. Five more ministers of high qualifications are now urgently need in Austria; two more in Spain; two more in Mexico; one in Italy; the fields are wide and white to the harvest; the doors are open, and the call of invitation is loud. In Central and Western Turkey signs are discouraging and the missionary force is reduced. The churches there have had great prosperity, but they need sifting. Six men of practical experience and thorough culture, to superintend each of them the work of forty evangelists, and to give theological instruction in as many seminaries, are imperatively called for there. The cause is going forward in China and Japan, and in Japan especially, important events and startling changes are making rapid progress. In Southern India, God is doing a mighty work. At a conference of all missionary societies and denominations, at Allahabad, in December, 1872, it was found that in ten years the increase of native Christians had been eighty-five thousand four hundred and thirty—sixty-one per cent. of all conversions from the beginning; the increase of native, ordained ministers, one hundred and twenty-nine; the increase of church members, twenty-seven thousand eight hundred and thirty-seven; and missionary contributions in those churches had been augmented more than tenfold. The Micronesian Missions are going forward under God's smiles. The native Christians of Ponepe are most earnest in self-denial, and in carrying the news of salvation to other islands. Seventy inquirers were awakened by the week of prayer, most of them finding Christ. No field offers greater apparent returns in souls won and truths diffused. Number of converts reported by the Board during the year, eight hundred. Number of young men in training for the

ministry, three hundred and sixty. Number of young women brought under the highest culture in boarding schools, six hundred. Number of church members under the care of the Board, nine thousand four hundred and thirty-five. Number of missionary laborers sustained by the Board, one thousand two hundred and sixty-six.

Rev. Dr. Treat, Secretary of the Board, asks for twenty-seven new, ordained missionaries to relieve those who are tottering and fainting under their burden, and to keep the missions even in their present working order; and in this call he does not ask for one for China, where the field is immense; nor one for Japan, whose claims are extraordinary; nor one for European Turkey, in the full tide of success; nor one for the Dakotas, where the gospel is the only absolute shield that can be interposed over the head of helpless settlers, to protect them from Indian vindictiveness. The men to occupy these mission stations are not to be found; our colleges and theological seminaries need to be baptized with the Holy Ghost. The Prudential Committee ask for five hundred thousand dollars for the coming year. The last financial year ended with a balance unexpended of sixteen thousand dollars. This year ends with a balance of debt of twenty-six thousand dollars, making a loss of forty-two thousand two hundred and eighty-nine dollars. Are the churches and congregations of our land, living in the midst of privileges for which prophets and apostles would have lifted up loud songs of praise, prepared to hear the Macedonian cry? Will they rededicate themselves? Will they consecrate their children? Will they write Holiness on the bells of their houses, and on the doors of their offices and shops? Will they renew their wrestling cries to God, and in the communion of saints, invite and stimulate other souls to pray, until the Holy Ghost, with

subduing power, shall descend upon missionary stations and upon heathen tribes? Such will be the result if the churches exercise apostolic faith.

II. I NOTICE SOME REASONS FOR AN ENLARGEMENT OF WORK IN THE FOREIGN MISSIONARY CAUSE.

1. The field is wide. It is the world, with its empires mighty in power; with its sciences, proud in their triumph; with its boundless enterprise, invention, labor, art. The world was made by God, it has been redeemed by Christ; its marvellous energies of progress and accomplishment have been guided by His hand; it shall yet be redeemed by His grace. We form very inadequate views of the extent of this field. We go up to the top of Wachusett, or of the White Mountains, or of the Alps, and think we have seen a large section of the world. We have seen only a point. Our eye-sight is too narrow, our telescopes are too short, we cannot measure this world. We read the history of one little island like Great Britain; we grope into the antiquities of a single nation like the Chinese; we attempt to master one department of knowledge like the mathematics; we find business cut out for us for a life-time. And yet the whole world is God's providence and Christ's inheritance. The whole world is the field for the plans and the expectations of the church, and for the victories of the gospel.

The gospel is fitted to win those victories. There is no other religion of the world which is adapted to the masses of men, in all places of residence, and under all circumstances and conditions of life. Mohammedanism lives by the sword, and perishes in the midst of peaceful industry and intellectual pursuits. Hindooism flourishes only under a sultry, tropical sun, and in the vast, marshy grounds, breathing miasmas and breeding pestilence, which charac-

terize such rivers as the Ganges. The religion of the nomadic Arab, of the unhoused Indian, of the degraded African, of the semi-civilized Asiatic, grows out of their surroundings of scenery, custom, life, and can have no roots transplanted elsewhere. The superstitions of the pagan, the erring philosophies of the modern times, find no support in the universal human heart, or the general human experience. All is incongruous, outre, unintelligible, false, when you come to appeal to the common sense of mankind. The Gospel alone has the elements of perpetuity and universality. It lives on from age to age. It extends outward and onward, from family to family, and people to people. Everywhere it carries light, salvation, joy. Everywhere it awakens the slumbering faculties and benumbed sensibilities of men, feeds them with knowledge and with strength, starts them on the career of improvement, cleanses them from sin, prepares them for God's service. Everywhere the gospel proves its correspondence with human wants, and its fitness to supply them, an adaptation as clear and decisive, as that of light to the eye, or air to the lungs, or food to the healthy body. God has ordained that the Gospel shall conquer its foes, and its field is the world.

2. We should seek the enlargement of missions because of the deep degradation of the heathen. Prof. Seelye, who has recently visited heathen lands, says that "nothing but the sight of the eyes and the hearing of the ears can give any idea of it." Dishonesty and treachery are woven through the whole heathen life, commercial, social, political, and if you wish to characterize, in the shortest terms, heathen business relations and heathen morals, impurity and untruthfulness are the words that must be used. The courtesies and amenities of Christian life are unknown. There are no social gatherings, no neighborhood meetings, no family parties. No system of truth is studied or com-

mended, no practice of life is cherished which implies the exercise of generous, self-forgetful fidelity. The condition of the family and the relation of the sexes are absolutely appalling, and the neglect of feeble offspring, of the aged and the sick, is more than brutal; it indicates a fiendish heartlessness, and the lack of all love and all honor. The description of Paul, in the first chapter of Romans, is still applicable to the heathen without abatement of one jot or tittle of its emphasis. This only corresponds with all other descriptions of travellers and of missionaries.

This degradation of heathen character should touch the deep pity of our hearts. It should open all the resources of our activity and benevolence. It should enlist the importunity of our earnest and persevering prayers. It should deepen our conviction of the truth of Gospel doctrine, for surely the evil bias of the heart, and the natural alienation of the soul from God are here undeniable, and nothing but divine power, working through the cross of Christ and the regeneration of the Holy Ghost, can transform that mass of heathenism into the beauty of the Christian life, can check those rushing tides of false opinion, which bear them down to a deeper sensuality and a darker woe. I have sometimes thought, when gazing upon these fearful pictures of heathenism, that it would be a relief to believe in Darwinism. For if man is descended from stardust, or jelly fish, or the various tribes of apes, there was a place, in the working out of this law of evolution, where man had no soul, and no accountability to a moral law. His sensuality was simply bestiality, and was not a crime. His cruelty was the instinctive ferocity of the hyena or the tiger, he satisfied his hunger for food, he slacked his thirst for blood, and then he passed away into annihilation and everlasting forgetfulness. Multitudes of the heathen, judging by superficial signs, might

seem to be labelled all over the soul, and all over the physical frame, and all over the life, *beast, beast, beast*.

But no, they are, like us, children of Adam and Eve, born of one blood, destined to one eternity, saved by one Redeemer. On their degenerate souls are written the words, "Conscience," "Immortality," "Retribution," "The Immutable Right," "Duty to God," "Fear of Sin," "Need of Salvation"—these are instinctive convictions of their intelligent nature. They are to be saved, not by Darwinism, but by Christian doctrine; not by thrusting them down, with dogs and cats and baboons, into animalism and oblivion, but by lifting them up with Gabriel and Michael and Uriel, into a glory surpassing the meridian sun, even into the light of God. They are to be delivered from woe, not by giving their passions full swing till gross vices destroy them, but by removing the passion and the crime; by exalting their soul, through the redemption of Christ, into the likeness of God; by purging away the dross, and the tin, and the clay, and the iron, until the refined gold, of a perfect intellectual beauty and a perfect moral glory, shall shine in them, as it shines in Payson or Evarts, in Chalmers, or Wilberforce, or Washington. Dr. Seelye declared, with great eloquence and impressiveness of argument, that "commerce had no power to redeem these fallen nations; that railroads had no such power; that the introduction of civilized arts and industries had no such power; that the in-rushing tide of emigration and travel, led by ambition, by adventure, and by the lust of gain, had no such power; that the knowledge of the secular sciences and the education of the secular schools had no such power; and that if heathen society is ever to be reformed, it will be renovated by the power of the Gospel of Jesus Christ."

3. We should seek the enlargement of missions because of the eminent qualifications and eminent successes attained by our own foreign missionaries. The missionary needs the calmest and the most sovereign self-control. His integrity must be unimpeachable, and his will firm as adamant, for no person moving in the pure, refined circles of Christian lands can imagine his temptations. The very air is the air of pollution. All grossness that appeals to sense, all provocations that enkindle passion, all delusions that darken the mind and corrupt the imagination, are around him. He is poisoned and contaminated by deadly influences, unless mind and heart are purified by the inward renewal, unless soul and life are shielded by the power of a Christ-like love. He must attain to sovereign self-control, for the tendencies around him are perpetually towards feebleness, and slothfulness, and sensuality, and stupidity. He must be manly and true, where he sees only effeminacy and treachery. He must be thoughtful, far-seeing and bold, where all is impulsive, short-sighted and pusillanimous. He must rise above forms to the loving communion of the soul with God, where posturings, and ceremonies, and brazen assertions, and outside shows are the whole of religion. He must labor with ceaseless and tireless diligence, where nature by spontaneous products supplies his wants, and where the inert and lazy propensities of human nature for long centuries have had full play. He must live for eternity, keeping that high standard ever before him, where political and social maxims, and public law, and popular opinions make the pleasures of the hour, and the rules of a time-serving policy the only guide. Judge ye, what the decision of mind and the elevation of aim must be, to keep the character high up in a spiritual atmosphere, at the very gates of heaven, through thirty, forty, fifty years of such associations.

These missionaries need, not only the purity and the spirituality of the saint, but high talent, large scholarship, the quickest observation, the soundest judgment, unerring common sense. They are watched by eager and hostile eyes, and the first false step will throw them out of the confidence of a nation. They are moulding literatures and sciences and governments. They are translating the Bible into more than a hundred new tongues. They are giving to nations, long silent and dumb, the power of a new language. If Cadmus, who gave letters to Greece; if Guttenberg, who gave the art of printing to Germany; if Guess, the Cherokee, who invented an alphabet for that tribe, have been eulogized, and almost canonized for their discoveries; what shall be said of missionaries who are repeating this miracle, in many languages, for many nations, for all the future centuries, by the invention of alphabets, grammars, dictionaries, spelling books, reading books, translations, incipient literatures, which are to put millions of minds on the course of intellectual discipline; which are to open our reservoirs of thought, our treasures of genius, our deep mines of history, to the blind heathen; most of all which are to give the infinite riches of Christ's salvation to those untaught souls?

Of course those missionaries need to be, and most of them are, quick, and keen, and deep, and wide in intellect. It is not a feeble soul nor an ignorant soul that can make a good grammar, or dictionary, or shape a language into forms of beauty, or give to the Bible its native energy, pathos and spiritual light, when translated into another tongue. It is not a feeble or sluggish soul that can meet the Muftis of Turkey, or the Moollahs of Persia, or the Mandarins of China, or the Brahmins of India, or the chief priests of the Jews, and answer their subtleties out of the law, and out of the history, and out of the deep soul. These missionaries

must understand government and jurisprudence, society and administration, for they are in the midst of revolutions, and by their testimony and counsels they are laying the forming hand upon institutions. They need to have a soul above fear, as well as an intellect above sophistry, and a life above reproach. Their feet are on the edge of the grave. They walk amid pestilences and persecutions and deaths. Many of them die, through labor, exposure and anxiety, in their youth. They take their life in their hands; they leave home, comforts and friends; they meet appalling perils and difficulties; they expect to die prematurely. Their courage, their faith, their consecration are of the apostolic type, not begotten of the speculations of a latitudinarian and utilitarian age, but begotten of deep humility before the cross, of much study of the Bible, of a singular experience of Christ's love, and a singular baptism of the Holy Ghost. Such have been our missionaries. I have looked over the circle of my personal knowledge to see who were missionaries, and I find that they were the most scholarly, and the most gentlemanly, and the most saintly. I look back to my own college class, and asking for the most beautiful face, for the most fascinating manners, for the most quick and retentive memory, for the most broad and valuable information, for the most heavenly spirit, no member of the class, in these varied gifts, would rank above one, who went to Western Africa, and there in the Gaboon Mission, within three years, laid down his precious life a sacrifice to the Great Cause. His name was Benjamin Griswold. I would like to describe Henry Martyn and Reginald Heber, cut off in their first years of labor in India, resigning the most brilliant opportunities of literary fame, of ecclesiastical preferment, of refined and gifted society, of English culture and English privilege and English hope, a standard the highest of the world, that they might toil for a little time, in weariness and painfulness, and

then die. I would like to describe John Elliot, David Brainerd, Jonathan Edwards, who were missionaries among the Indians, the first as brave a soul and as self-sacrificing as any that came over in the Mayflower, or that had a part in colonizing the rugged wilderness ; the second marked for a spirituality of mind, and a love to souls, not exceeded since the days of Paul and John ; the third as pure a life, as acute, athletic and searching an intellect as America has ever produced. I would like to draw the picture of Ann Haseltine, Sarah Boardman and Emily Chubbuck, the three wives of Adoniram Judson, the first unsurpassed for an executive, working talent ; the second for the tenderness of her domestic love and her Christian sympathy ; the third for the finish of her literary culture and the breadth of her poetic genius. Our literature has been enriched by the lives, and heaven has been enriched by the labors, of such missionaries as Harriet Newell, Fidelia Fiske, Sarah Lanman Smith, Mary Hawes Van Lewcep, Henrietta Hamlin.

I cannot here refrain from the opinion that female missionaries of the last sixty years have set us an example of consecration, and of fortitude, and of usefulness, which are among the distinguishing features of the age. I hardly know of any form of self-sacrificing heroism, like that of Christian ladies of culture and refinement, of winning manners, and high accomplishments, and eminent gifts, who go forth to live and die among the heathen. Here at home, they have been taught in the High School or the Woman's College. Here they can hold intelligent conversation with statesmen and lawgivers, with professors of science and learned authors, wielding themselves the pen of the ready writer, speaking themselves in the parlor, in the school, in the prayer meeting, in the lecture room, with an eloquence impressive and rare. It is theirs to adorn the highest walks of society. It is theirs to teach the children of the most cultured, accomplished,

gifted families. It is theirs to enjoy all fine arts, and all useful arts, and intellectual and religious privileges, and to be looked up to, by young and old, with delicate, deferential, I had almost said reverential regard. They go to heathen lands, as missionaries, and there is an instant, amazing, terrible contrast. There woman is degraded and despised. There they are in daily association with the vile and the repulsive. There eye and ear and every sense are offended. Virtue, religion, conjugal love, filial reverence, social honor, business integrity, every principle of nobleness is wounded. There they teach feeble, squalid, stupid, faithless children, as far from the beautiful development of the children of Christian families, as the midnight is from the golden morning. The Gospel will ultimately refine those savages, but long and painful will be the process before the result is reached. There woman has no literature but her Bible; no friends but the members of one or two missionary families; no bright and beautiful circle, brilliant with all the accessories of art, to shine in; no renown from her own eloquent tongue or eloquent pen; no stimulant to urge her on but the love of Christ and the love of souls; no reward but the consciousness of duty fulfilled, and the distant, anticipatory music of the heavenly harp. The romance is all taken out of her life. For her no brilliant display in public; no association with the illustrious; no novelty of discovery; no magic enjoyment of unaccustomed scenes; no meed of literature; no echo of fame. Her principles must be very high, her love of souls very deep, her faith heaven-inspired, her courage true as steel, to keep her from despondency, and fear, and home-sickness. I have read of Caroline Fry in the prisons of England; of Florence Nightingale in the Crimean hospitals; of Mother Bickerdyke at the West, caring for her wounded and fever-stricken soldier-boys; of Clara Barton among the suffering of the

Potomac army ; but I can see no sacrifice nor pain in this like the total self-abnegation of the female missionary. If there are young women like Harriet Newell or an Ann Haseltine Judson, now going forth to heathen lands, I bid them God speed ; I offer for them my earnest prayer ; I follow them with my wondering admiration. I bless God that the race of heroines, and of martyrs, and of holy pioneers to stand in danger's front, and in death's pathway, is not ended.

Let the missionary in heathen lands, and let the church sustaining missionary enterprise, steady their mind on the example of Christ, and on the doctrine of atonement. The purchase of your life was by the sacrifice of a nobler life than yours. By sacrifice and suffering and toil show that you appreciate what Christ has done for you, and that you are willing to drink some little part of the cup of which He drank so deeply. The attraction, which draws the missionary, is not that he goes forth to lands of antiquity ; lands, made sacred by the footsteps and by the deeds of our Lord ; lands, where intellect and genius brightly shone thousands of years ago ; lands, renowned for literature and for art ; lands, where the great battles of the world have been fought and the great events of history have transpired ; lands, which are explored by travellers and by scholars, that they may familiarize themselves with the customs of the olden times, and that they may bring to light the deep marvels of nature and of life. The sympathy which is demanded is for lost souls ; not for the eloquence of Greece ; not for the Italian art ; not for the military glory of the old Roman empire ; not for the memorials of dead kingdoms ; not for the relics of greatness in Egypt, or Assyria, or Palestine ; not for the mountain-grandeur or the tropical luxuriance of India or Asia or the isles of the sea. It is a sympathy which springs from religious love and religious

principle. It is not a diseased sensibility, that weeps and sighs at the sight of pain, and thus exhausts itself, saying to the hungry, Be ye fed, and to the naked, Be ye clothed, and to the perishing, Be ye saved, while it makes no sacrifices and engages in no labors for the lost. It is a tender love to man, sorrowing with those who are in distress, rejoicing with those who rejoice, willing to spend and be spent for the rescue of the indigent, the miserable and the fallen. It is a profound reverence for truth, and a deep conviction that nothing can save men from sin and from death, but the doctrines of our Lord and Saviour Jesus Christ. It is a consecration of the soul to Christ, who has died for us, and a feeble expression of that gratitude which we would render back to Him. It is a love which does not confer with flesh and blood; with the rules of expediency, and the calculations of profit, and the ambitions of a worldly mind. It gives time, and strength, and property, and affection, and prayer, and all, to Christ. It has led to the endurance of the martyr. It has been found a prolific fountain of the nobler virtues, manliness, bravery, self-denial, promptitude, perseverance. It is a fealty to Christ that endures unto the death.

4. We are to seek for the enlargement of the missionary work, because of the help rendered by missions to the advancement of intellect and the discoveries of science. The Gospel is everywhere the herald and the forerunner of intellectual progress. We set a high value on travels and voyages. They are the never-tiring romance of the young mind. They are a never-exhausted recreation and reservoir of facts for the mature mind. Bayard Taylor, Richard H. Dana, Jr., Coffin, Kane, Lewis and Clark, Stephens, Stanley, Seward, Hillard, Bartol, Emerson, Prime, not to mention other names, have written narratives of their journeyings, which will give to them a permanent place in our history,

and which go far to constitute one of the most attractive departments of our literature. Now, the missionary, by the necessity of the case, has a more exact and thorough information of these places than any traveller or explorer. He spends a life-time, where they spend a few weeks or months. He describes from personal observation, where they describe from hearsay, or from guide-books, or from the extravagant statements of mercenary witnesses. He has access to families, and long acquaintance with individuals; he looks deeply into the condition of society, and the rules of government, and the motives of men, where most travellers must judge and write from rapid, uncertain, superficial testimony. It is not his business to write travels, and a vast amount of information, communicated by him, is in letters, commercial statistics, scientific essays, where he gets no credit. I think volumes of travels might be compiled from the *Missionary Herald*, giving the geography, geology, botany, climate, soil, productions of different countries; going deeply into the study of antiquities; going thoughtfully and wisely into the traditions of the past, and the customs of society, and the course of law, and the divergent speculations of the heathen mind; possessing a singular power to hold the attention and to instruct the understanding. In my first ministry, at Henniker, N. H., I had one church member, a man in the prime of his years, a gentleman moving widely in circles of society out of the town; a Christian whose piety was consistent and beautiful; a most generous donor to benevolent objects, who read chiefly two books, the Bible and the *Missionary Herald*. He read every word of the *Missionary Herald*, from the first issue to the last, so long as he had strength to read. I did not then understand fully the charm of that missionary reading to his mind. It was like the study of the Acts of the Apostles; it was like the reading of Fox's Book of Martyrs;

it was like the story of the Waldenses and the Covenanters and the Puritans, where peril and doubt and fear threw their glamour over the scene ; where mystery, and sorrow, and great exploits, and the dauntless mind mingled their colors all together. All this took the deepest hold of a Christian sympathy and a believing spirit. All this I understood. But I see now that the *Missionary Herald* has a literary fascination, in its opening up of new countries ; in its descriptions of the sublime and beautiful ; in its narratives of various races and of extraordinary individuals ; in its philosophies of divergent customs, and clashing opinions, and political revolutions ; such as I did not then appreciate. No one can fail to see that the missionaries, from their special advantages of knowledge, and from their patient and thorough scholarship, have laid open new countries, have mapped them out with exactness, have explored their curiosities and wonders, have investigated the character of their inhabitants, and the course of God's providence, and the history of events, and the philosophy of causes, so as to repay any lover of thought, whether deep or shallow, for the earnest reading of those volumes.

In the department of philology and of Biblical translation, the works of missionaries go far beyond all other achievements of scholarship. Not even German professors, with their indefatigable diligence and their marvellous classical attainments, can equal missionaries in their knowledge of antiquities and languages ; in the subtle analysis of ancient, oriental and semi-civilized thought. Dr. Jonas King, in Greece, did not find his match in all that empire of ancient renown and intellectual gifts. Dr. Cyrus Hamlin, in Robert College, Constantinople, can tell the most learned Mohammedan more than he ever knew before of the Koran, and of sciences, and of metaphysics, and of law. Dr. Adoniram Judson, in Burmah, after years of labor, prepared

a lexicon of the English and Burmese, and gave the Bible to those waiting millions. Drs. Gulick and Doane, out of the jargon of confused babble in the Micronesian Islands, have constituted four distinct languages, and given to them dictionaries and Bibles and the commencement of thrilling histories in each. Rev. Dr. Morrison, of China, after the severest study of fifteen years, completed a Chinese and English dictionary, in six quarto volumes, the expense of preparation, translation, copying and publishing being sixty thousand dollars. Dr. Marshman, of China, translated the entire works of Confucius, a literary enterprise of vast extent; and as bringing the Chinaman into sympathy with the English mind, and preparing him to listen candidly to Bible truth and English thought, a work of immeasurable value. Dr. Carey, of Serampore, India, prepared and published grammars of eight languages, and in that printing establishment, wholly under the charge of mission laborers, the Bible was in the process of translation and publication, at one time, in twenty-three languages.

A very large amount of scientific knowledge has been acquired silently by missionaries, and the proofs of it are found not so much in books (for their missionary duties are an absolute prohibition of this kind of authorship) as in the cabinets of our colleges, in the museums of our cities, in the articles of antiquity gathered in many houses. These are bloodless spoils won from heathen temples, from mountain caverns, from the excavations of buried cities, from the hoary receptacles of ancient curiosities. They are relics of sea and land, relics of battle and of quiet industry, relics of unknown communities and of dead arts, relics of the horrid rites of pagan superstition and the horrid tyrannies of merciless governments. All these constitute a science, which is unequivocal in its teachings of God, and which warns us, with a thousand fingers of admonition, away from

the devices of the natural heart. Hundreds of places of interest in the ancient world, whose locality had been fixed only by conjecture, have been laid down with accuracy and certainty in modern maps, only through the exploration and intelligence of missionaries. The *Morning Star*, a missionary ship, has made explorations widely and carefully in the Pacific Ocean, bringing out important facts, before unknown to the civilized and the commercial world. They have laid down islands before undiscovered; they have made a chart of shoals and harbors; they have marked the safe paths of the sea; they have prepared the ignorant and ferocious natives to receive the messengers of commerce. A remarkable book, published three years since in London, entitled "*The Seaman's Guide to the North Pacific*," with an account of winds, and weather, and channels, and harbors, and commercial exchanges, says, "The missionaries of Micronesia and the commanders of the *Morning Star* have performed more explorations, and published the same to the world, than has been done by the British navy since the days of Vancouver, and by the American navy since the days of Wilkes. Ships of the navy give all shoals and dangerous places a wide berth, unless they run upon them in the night, or are specially instructed to examine them; the *Morning Star* has diligently sought them out and put mariners upon their guard." The seventeenth volume of *Smithsonian Contributions to Knowledge* has this testimony: "There is no class of men upon the earth, considered as scholars or as gentlemen, who have earned for themselves a more distinguished reputation than the missionaries. Their labors and self-denial, their endurance in their high aim of philanthropy and their great abilities are worthy of admiration. Their contributions to history, to ethnology, to philology, to geography, to religion and literature form a lasting monument to their fame." H. H. Houghton, Esq., late consul at

the Sandwich Islands, says, "We doubt if a purer body of men than these missionaries ever combined together in the same undertaking, and in our opinion they have solved a problem politically, which will influence for centuries to come, Japan, China, and the whole East Indies." It is difficult for us, brethren, to understand how much more definitely and thoroughly we know the countries of the Old World,—the varieties of climate, the fabrics of industry, the products of the soil, the character of the inhabitants, the institutions of government, the wonders of their history—than we knew before the missionaries opened the inexhaustible mine. Columbus was a great adventurer and discoverer, but the missionary enterprise has brought to view many new worlds which he never saw; has lifted out of barbarism and wretchedness many which he discovered, but could not civilize. To missions we owe the fact that ships can sail securely in those boundless seas, and that travellers can pass from land to land in those uncivilized realms. To missions we owe the fact that we can bring into one systematized, harmonious view the past with the present, and see the relations of imperfect laws with false religions; of the corruption of morals with heathen rites; of the desolation of iniquity with the absence of the Gospel. To missions we owe the fact that in many a cavern of darkness the light of God shineth; and in many a habitation of cruelty the peace of the primitive innocence has returned; and in many a nation, once sunk in sensual sloth and almost bestial imbecility, intellectual expansion, and moral elevation, and liberty, and accomplishment, and hope have entered in. Had it not been for missions, there would have been no open door for Burlingame in China; nor for Armstrong and Phillips in the Sandwich Islands; nor for Andrews in Japan; nor for Brunot and Howard and Tobey and Dodge among the Indians, to introduce their new forms of secular education

and their new forms of political administration. Where these reformatations will end you can no more tell than you could tell where Columbus was going when he started from Spain; or what the Puritans were going to do, when they landed on the 20th of December, 1620, on the frozen and wilderness shore. From small beginnings come the world's great overturnings.

5. We should seek for the enlargement of foreign missions because of the vast and complicate system of instrumentalities, which God has put into our hands for human salvation. In most of the agencies, which attract attention for their intellect, skill and power, we discover, not only an immediate use, but an ultimate end. The art of printing brought in a great increase of knowledge among the civilized nations; it also prepared the way for the spread of the Gospel to the ends of the earth. The mighty quickening of mind and of enterprise in the fifteenth century, which led to the discovery of a new world, to the navigation of all seas, to the unprecedented expansion of commerce and of trade, to the settlement of new countries, to the building up of republican empires, has poured its streams of spiritual blessing into all lands. England's drum-beat is heard over the world, and England's voice of entreaty to perishing men to be saved is heard wherever her drum-beat sends its morning rally. Our own immense traffic, by the slow-going packet or by the swift steamer, taking the bee-line track of the railroad or the circuitous paths of the wagon, visits all islands and explores all corners of the habitable world, but everywhere it carries the message of Jesus. The Gospel gives to these strong governments their power; it is but meet that these strong governments should render back their tribute of protection to the Gospel. Thus it happens that there can be no development of mechanical

forces and manufacturing progress ; no great city built up, with its ten thousand springs of action ; no wise government consolidated into a perfect nationality ; no school or college, which educates the young for a noble discipline ; no discovery, which brings in new comforts to a million of homes ; no sewing machine, that does the work of a hundred fingers ; no power-loom, that dismisses the weary laborer to an early rest ; no reaper or mowing machine, that saves the products of the earth from a storm ; that does not, at the same time, indirectly forward the great Gospel aim of salvation. And doubtless it will appear, in the last Great Day, when God puts all things in their true relation and proportion, that mechanical inventions and triumphs of science and utility of arts were designed, not so much for material comforts, as for the soul's everlasting life.

God will bring all the kingdoms, and dominions, and ingenuities to aid His cause. We have not yet come to the full developement of Christian energy and consecration. We need a more godly and instructed ministry. We need a more active and holy church. We need piety and faithful counsels in the family. We need wise and holy devotion, to the spiritual welfare of pupils, on the part of teachers. We need an out-pouring of the Spirit of God upon editors of newspapers, and authors of books, and lecturers on the platform. We need a sanctified literature. We need a higher legislation, placed on moral grounds ; a religious jurisprudence, searching after God's principles of law. I believe the progress of the Gospel is conquering its forces and bringing in these improvements. I believe that Revelation is higher than Science, and will yet make it an obedient and universal ally. I believe that God is stronger than all combinations of wickedness, and that He will yet subdue them. His instrumentalities are complicate and

vast, and His promises are yea and amen. Hath He spoken, and will He not do it? Hath He promised, and will He not bring it to pass?

“What are you accomplishing in Africa?” said a sceptic lately to a returned missionary. “We are burying ignorance and degradation,” was the reply. Burying ignorance and degradation! As the farmer buries the weeds, and the briars, and the tangled brush, that infest his pathway across his fields, and then in some future and blessed year, shall that unprofitable field, thistle-grown, filled with noxious plants, the secret lair of reptiles, hideous in its deformity, smile as a garden and blossom as the rose. For more than a thousand years did the island provinces of England and Scotland lie fallow, in their spiritual desolation. But the light of the Gospel shone upon them, and for the last three hundred years they have made a progress unsurpassed in the history of the world, marvellous in the eyes of men. Christ’s religion brings in civilization and sciences and the beautiful refinements; a free, constitutional government; the development of the individual; the exercise of untrammelled rights. It subdues the pride of the natural reason and the sensual passions of our nature. It awakens the love of study. It leads the intellect, now docile and humble and eagerly inquisitive, to those topics of study and classes of evidence, which secure an absolute and abiding progress. Stolid indifference, dark prejudice, base indulgence, the cruelties of intolerance and the corruptions of infidelity—it chases them all away, as the sunlight chases the mist from the mountain’s brow. The truths which the Gospel reveals are practical and valuable. They come home to the wants of business, to the friendships of the family, to the exigencies of temptation and of the daily life. There is no sorrow which the Gospel does not heal. There is no selfishness which the Gospel does not banish. There is no indolence

which the Gospel does not rouse out of its sleep. There is no corruption which the Gospel does not purify:

But its greatest victories are in the inner soul, over affections and aspirations, which the natural mind cherishes and delights in; over plans of the life and choices of the will, which the thoughtless world regard as right. It convicts of sin. It points to a future Judgment. It shows the need of a divine righteousness and atonement. It mortifies self-conceit. It crucifies self-will. It leads to profound repentance. It awakens Gospel faith. It secures the pardon of sin and the regeneration of the heart. It prepares for the organization and work of a holy church. It brings men into endearing communion with Christ. It arouses a high tone of spirituality, implants a disinterested benevolence, produces a self-sacrifice and a Christian heroism and a persistent toil for the salvation of men, unknown before, impossible elsewhere.

And now, all that is necessary for enlargement and for large success in the missionary work is, that the churches should fulfil their whole duty of holiness, labor and prayer. A sense of dependence upon God is the first great step to victory. It is in vain for us to plan for success in any department of labor without trust in the Lord. Prayer will help our studies in science. Prayer will quicken our insight into business. Prayer will fortify us when the soul is depressed and the hands grow weary. Prayer will make our friendships more dear and our recreations more delightful. But when seeking for the salvation of the heathen, then, first of all and most of all, you need to pray. For there are difficulties in the way of this work, which do not impede your studies, nor your friendships, nor your pleasures, nor your business. The blindness of the dark mind is to be enlightened; the hardness of the sinful heart is to be subdued; the perversity of the will is to be over-

come. To secure these results you need a supernatural power. You need a love inspired by fellowship with Christ. You need the persistency and courage of an overcoming faith. You need the outstretched arm of God to lift mountains and sling them into the sea. And all this comes only by importunate, believing prayer. Let us spread abroad the truth of Christ. Let us offer up ceaseless supplications for the triumphs of the Gospel. "For Zion's sake I will not hold my peace; and for Jerusalem's sake I will not rest till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory."

